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RETROSPECT.

AT the time of our last issue we had before us the prospect of an early assembling of a European Congress for the settlement of the various and momentous questions which affect so deeply the nations and races of the East. The indefinite postponement of such a Congress—at which it was hoped that effectual measures might be agreed on for the extinction of the slave-trade and slavery in the countries of Islam—affords us the occasion for taking a short review of the aspect they presented half a century ago, of their position at the present time, and of the probabilities of the future in respect to their abolition throughout the Eastern World.

Recurring to the period of the earliest records of this Society, we find a gentleman, who was one of its earliest members, and who visited the island of Scio in 1819, thus writing in 1823, when, as we know, the Christian races of Europe were, as occasion afforded, the objects of slave-trading and massacre, as now are the native races in the heart of Africa. In an appeal for aid in

relieving the fugitives who had escaped massacre or slavery, he writes:—

“In the narrative of misery in various parts, the island of Scio stands peculiarly prominent. This island, the central point in modern Greece, of civilisation and refinement, and the seat of reviving literature, the favourite abode of the most opulent families, is become a waste and nearly desolate spot: its comparatively extensive city a heap of ruins. Of one hundred and ten thousand inhabitants, the estimated population of the island, not more appear to have been left upon it than from eight to twelve hundred. Above forty thousand are computed to have been massacred, and *forty-eight thousand doomed to slavery*, among whom are the wives and daughters of persons who had lived in comfort and affluence. These unhappy females are now groaning under complicated and indescribable miseries.”

It is needless to inquire what were then its doings in the heart of Africa, when such was Mohammedan practice in Europe, and in contact with its civilisation. Twenty years

later our records furnish a curious illustration that the unalterable principles of Islamism not merely sanction, but command such deeds.

In 1844 Mr. James Richardson, the African traveller, in company with the British Consul, waited on the Governor of Mogador, to request him to transmit an address from this Society to the Emperor of Morocco. Mr. Richardson having stated the object of the Society the Governor replied:—

"Your mission is against my religion, I cannot entertain it, think of it, or interfere with it in any way whatever. If in other countries, the traffic in slaves is contrary to the religion of those countries, in this it is not—here it is lawful for us to buy and sell slaves; Mohammed, our prophet, hath authorised us to do this; but at the same time our slaves must be fed and clothed like ourselves. To be holders of slaves is a merit with us."

The Consul having presented the address to His Excellency, and prayed him to accept it. His Excellency continued:—"No, I am sorry I cannot accept it. If I do, the Sultan must also, for now I act as the Sultan; indeed I dare not receive it, nor write to His Majesty about it, nor can I look at it; for in case the Sultan asks me about it I must be able to swear that I have not touched it, nor seen it; and if I look at it and then say I have not seen it, the Sultan will order my tongue to be cut off the roof of my mouth."

The foregoing are illustrations of how slavery and slave-trading have been, in practice and in theory, the essence and the life-blood of the Mohammedan system. With all this we know that the slavery of the African in these countries was, as a whole, an incomparably less galling yoke than that inflicted by the nations of Christendom on the plantations in the Western world; and we are old enough to remember when the idea of emancipation was about as repugnant to educated men in England as it was to the Emperor of Morocco. At that time it required some little boldness to question, in a mixed company, the divine right of slavery; it were almost certain that some one "in the West Indian interest" would accept the question as a personal insult. The subject, like the touch of Istruel's spear, would cause the evil spirit to discard the guise of polished manners, and to start up in its defiant and formidable character. And

the great and glorious change which has been taking place during the last fifty-four years among the nations of Christendom in their relation to slavery, might encourage us to hope for a like transformation in the Ottoman East, were it not for one supreme obstacle. In the one case slavery and the slave-trade ever stood condemned by the religion of Christians—in the other, as we have seen, they have the sanction of that of the Moslem.*

It is no wonder, therefore, that till within a very few years Mohammedan slavery, which has demanded its 500,000 victims every year from Africa, should have seemed absolutely unassailable. But there are Moslems better than their creed, and, in the decay and feebleness of the Ottoman Porte, its distant dependencies have yielded to more or less of pressure from without. To that of England in the first place, and to some extent to that of Russia, may be ascribed much that has been effected by the inroads that have thus far been made on the domains of the slave-trade. The more steady and consistent attitude maintained of late by the British Government in its relations with slave countries, the successful prosecution of missionary enterprise in Eastern Africa, together with an incipient but promising legitimate trade, are full of promise for the not-distant future; and we have the satisfaction of knowing that amid all the strained and anxious conditions which have unhappily existed in respect to Eastern affairs, the anti-slavery policy of England has still been maintained, and in this cause we trust that the new Foreign Secretary will follow in the footsteps of his noble predecessor.

It is, therefore, with a hope approaching to confidence that we look to the action of a Congress of the European Powers, when such shall be held. If at the Congress of Vienna, in 1815, when these enormities reigned almost unabated among the nations of the West, they could be solemnly denounced by the Powers then assembled, we may reasonably conclude that these same

* The latest raid of the Moslem for the capture of slaves in Western Europe appears to have been in 1814, when they landed, and carried off a number of French peasantry from the Departments of the Var.—See *Wilberforce Correspondence*, vol. ii., p. 299.

Powers will now be ready to concert measures which shall at length make a full end of that great crime which has flourished for ages on the murder or enslavement of tribes and nations.

Since our last our readers will have seen reports of the termination of the civil war in Cuba, by a treaty between the Spanish General, Martinez Campos, and the insurgents. It has therefore become the duty of Her Majesty's Government to insist on the fulfilment of the promise of successive Spanish Ministries, that as soon as peace should be re-established in that Colony they would carry into effect a measure of complete emancipation. We cannot remind our friends too often that the present slave population of Cuba are legally entitled to their freedom under treaty with Great Britain, and that there would now be few slaves in Cuba had that treaty been enforced.

MR. YOUNG ON THE SLAVE TRADE NEAR LAKE NYASSA.

"It is a hideous story to repeat, and one now well known in England, however ignored in Portugal. For two or three yards of calico a-piece, these poor Manganja and Ajawa women and children have been led away, thousands after thousands—not to draw forth eventually congratulations between Lisbon and English Cabinets, when detected, and liberated on the coast—but to pass away into lands yet more distant still, and farther removed from the inquisitive eye of philanthropy. Just as the lap-wing stumbles and tumbles about before the village lad, till she leads him away far from her young ones concealed in the grass, so have these excellent senators and ministers combined to draw off their countrymen from the great iniquity which lies crouching in a country they have hitherto known little of, and cared less about; and so will it be yet, I fear, for many a day. It seems almost impossible to get people out of their original ideas as to what slave-trading consists in. It is to them a matter of the ocean, crowded schooners, or swift dhows, with men, women, and children packed under hatches 'like herrings in a cask,' on the 'middle passage.' This is one form of the evil, and horrible enough in all conscience, but not the special traffic I call attention to. We have inherited fixed impressions from our

fathers, who reduced the evil, thank God, to a small compass. But then they had hundreds of witnesses to give graphic descriptions of what they beheld. Every one, from an admiral to a midshipman, had something to tell of his experience of the slave-trade; but it is altogether otherwise with this *internal* land traffic. How few have passed into the wilds whence these poor slaves originally come! But when the few report what they find there—simply because they happen to be Livingstone and his followers, or, like Captain Cameron, travellers bent on developing Livingstone's discoveries, are they therefore to be dubbed liars to a man, because to them has fallen the task of telling the Portuguese what goes on in their own possessions?

"My stay amongst the Makololo whilst I was waiting for Dr. Stewart, afforded me ample means of judging about the present state of the trade, and I affirm that it still goes on, and is conducted both by agents hailing from Quillimane and Tette. I have given instances of it, and I can testify that at Matiti the natives knew the drum-call to turn out against Portuguese kidnappers as well as soldiers in garrison know the bugle-call. So long as the Portuguese place restrictive duties on goods entering Zambesi, so long will they shut in these abominations. They are wise in their generation to close up the only apertures through which people can reach these tribes; and I will answer for it that whilst they do so they will not be troubled with many tales such as Livingstone has left.

"Now that it has been proved quite possible to place a steamer upon Lake Nyassa, and to maintain her there amongst tribes thoroughly alive to the advantages of having representatives of the British nation amongst them, I would urge that a steamer—say twice the size of the *Ilala*—should be sent thither and manned with a crew to whom should be committed the custody of the Lake. To combine trading with these duties would be to enhance the value of the enterprise in the eyes of the natives. The expense would not be great, the enterprise would be popular, and the effect would be absolutely prodigious.

"It is not the duty of missionaries to fight, except under rare and well-defined necessity; but in God's name, and for the credit of our own humanity, do not let us

sit still and play cats'-cradle with red tape whilst hundreds of thousands are perishing for want of a steamer and ten men to man her. I repeat that from the moment Dr. Stewart undertook it till the time Livingstone was fairly under way on the Lake, including salaries, passages to Africa, the cost of the *Itala* and two boats' provisions for many months, barter goods, and, in fact, everything up to the date of the Lake's exploration, as detailed above, we had not expended £6,000. I emphasize this because it affords a good guide to what it would cost to produce the most salutary effect in East Africa that one can well imagine: and I hope that some of my rich countrymen may yet find it in their hearts to carry out my suggestion. I have stated that the Arabs, who at present are the great scourge, are only waiting for the moment when they must levant, muskets, chains, slave-sticks and all: that moment will be when another steamer comes to their settlements and tells them plainly that whilst the *Itala* has her sphere of duty the new comer has hers also."

THE PILGRIMS AT MECCA.

A CORRESPONDENT writes:—It is during the last month of the Mussulman year, Zoolhedje, that the 'hadj,' or pilgrimage—as it is specified by the Koran, chap. i., verse 193—must be accomplished.

The pilgrims begin to arrive in separate parties during three or four months before the said solemnity, at Yambo, which is the corresponding port to Medina, but principally at Jeddah, which is the corresponding port to Mecca. However, the great mass of pilgrims generally arrive during the thirty or forty last days which precede these holidays.

It is about this time, and even five months before *l'Arafat*, that steamers sail to the different harbours of the Mohammedan Empire in order to embark the hadjis, and conduct them to the Holy Land. It is then that brokers start from Mecca, Medina, or other places in quest of pilgrims, in order to forward them or lead them to the hallowed places; and it is at this time that Jeddah, Mecca, Medina, and Yambo flourish in booths exhibiting different articles of merchandise: in a word, the pilgrims commence to reach the Holy Land.

A few, with the exception of mendi-

cants, reach these places without carrying the productions of their native land, so that they might sell them. And this is not simply dictated by a stimulus of gain, but almost always is adopted by the most zealous in order to alleviate the expenses of the pilgrimage.

Amongst the pilgrims the Persians are the most commercial, and this is due perhaps to the difficulty of exchanging their money. They import nice carpets and precious stones, amongst which the turquoise, so abundant in the bazaars of Jeddah; as well as precious stones fished in the Persian Gulf.

The articles of India, so various, are brought thither abundantly, viz.: cloths, silks, spices, drugs, tea, timber, and, above all, rice.

The Turks import carpets, perfumes, weapons, trinkets, &c.

Yemen sends its coffee.

The coasts of Africa export slaves, consequently the traffic in slaves is pushed to a high degree in the Red Sea; and Jeddah is the great *entrepôt*, or principal marketplace, with Massowah on the opposite coast.

It is well known to our readers that the inhabitants of Hedjaz live only by the pilgrimage, or rather by the profits they make on the pilgrims arriving there. As soon as the hadjis return to their native lands, commerce, here, languishes, and frequently is reduced to nullity.

The only trade which never comes to a stand-still in this place is the purchase and sale of slaves. It reaches its height during the pilgrimage; and those unhappy victims of slavery are exhibited in certain market-places, consisting of huts constructed for the sale of human beings. Slaves are exported from Yambo, Jeddah, *Confoodah*, *Loheia*; but above all from Jeddah, which is to Massowah, on the opposite African coast, the great *entrepôt* for slavery.

The sellers of these unfortunates, and brokers, enter into business; they run from one place to the other, their faces streaming with perspiration, trying to settle or place at best *their merchandise*. Private proprietors select this time, too, as the most favourable in order to get rid of those slaves which they do not want to keep any longer, and this they do as if those poor unhappy beings were but a cast-off coat, a torn dress, or rather better, as if they were an

old horse, a donkey, or a broken-down animal. Above 25,000 slaves, if not more, are thus exported every year from Arabia for a new supply.

The greater part amongst the holders of slaves compel these unfortunates to travel *by land*, as they are afraid of the surveillance of English steamers sent on purpose to stop their traffic.

It would be well that British men-of-war be sent as soon as possible to the Red Sea for the suppression of that cursed traffic. We are of opinion that this mission must be confided only to civilised powers, and not permitted to a power which still has slaves and maintains slavery in its own dominions, to co-operate in such matter. The Anti-Slavery cause, the greatest and the most sacred in the world, ought not to have such "champions, such *hypocritical fellows*." Or, at least, they must before all totally abolish the slave-trade and slavery at home.

It is quite time that the civilised powers should unite themselves, and, forming a special conference, strike a definitive blow to such an odious commerce.

Let England, which has done so much for the suppression of these unlawful purchases, and sales, be at their head, since the slaves, by force of treaties, are recognised, to a certain extent, as her children.

The means for bringing to a close this infamous trade are not so difficult; severe orders should be issued to governors, caimakans, mudirs, &c., &c., who would be kept responsible, and rigorously punished if transgressing instructions, which instructions, must, however, be really severe and adopted *with energy*.

We need not describe, here, Mecca or Hedjaz, as more learned persons have already done so. We, therefore, refer our readers, on this head, to the numerous historians who wrote regarding the "stony, happy, and deserted Arabia." We shall, nevertheless, say a few words concerning this pilgrimage, following the hadjis on their journey to Mecca.

On their arrival before Rabegh, they purify themselves by an ablution; they wear, then, the *ihram*, or penitential robe, and thus arrayed they proceed to Mecca. This robe is formed of two pieces of white cloth without stitching, in which they wrap up themselves, leaving the right shoulder and

arm free. They must have their heads uncovered, and their feet must be either bare, or enclosed in sandals tied in a particular manner for this ceremony, and from this moment the pilgrims commence their prayers and gatherings.

On their landing at Jeddah, they go to the Health Office where they pay a fee for landing of *ten* Turkish piasters (francs: 2,40.00), which must be paid by all; and once in town they find themselves besieged by a crowd of porters, and pedlars. The brokers' corporation, very numerous at Hedjaz come to offer its services. They halt at Jeddah for some days, pitching their tents here and there.

Here they visit the tomb of Eve (*Omm Hassea*), which is situated not far from the town. According to the Arabs that was the place where Eve was entombed.

(*Nota*.—On the same spot exists the tomb of the mother of one of the last Sultans, Abd-El-Medjid, who died during the pilgrimage; and close to the chapel exist many other tombs covering the ashes of well known personages).

They renew their provisions of *flour of Shoora*, with which they make biscuits: these, hardened and dried by air, keep for a long time.

Then they proceed to Mecca which is twelve hours' distant from Jeddah, and which journey could be accomplished in ten hours by dromedary, and even in nine, if they have a good beast to ride. It takes ten to eleven hours by horse, thirteen to fourteen by camel, which animal divides, as the horse, the journey into two halts—one of seven hours and the other about four. Horses are not numerous at Jeddah, and are rarely to be found at Yambo, whilst camels are in great number; and it is by these beasts that the pilgrims visit the two holy towns.

They go generally thither in caravans, because they have sometimes to fight their way against nomad tribes, above all that of the *Assyrs*, which is the most redoubtable, and which, after stripping them of everything, decimates their number. The time employed, however, by caravans in this journey from Jeddah to Mecca, is generally two nights.

On their perceiving the Holy City on the horizon, with its grand mosque surrounded by seven minarets, the cries of joy: "*Labeck*,

labeek," rend the air. The hadjis though worn out by fatigue and by sickness—men, females, and children—must not enter the city, until they have prayed in the *Kâaba*, the house of Allah, built in the grand mosque "*Mesdjed-el-Haram*."

After having kissed the black stone, "*haggar-el-Essoed*," placed in the angle S.E. (according to Mohammedan tradition it was on this stone that the beautiful Agar gave birth to *Ismaël*, from whom the Arab race descends), and after having gone round seven times the *Kâaba* in commemoration of *Ismaël's* mother wandering in these places in quest of the spring, where she miraculously found her son, the pilgrims leave the mosque. These rounds or *toafs* are obligatory. They issue, then, by the gate named the gate of *Ssafa*, they ascend the hill which bears the same name, and run seven times its length in the small valley which separates it from the other hill named *Marrooah*. These hills are situated in the town.

According to tradition this ceremony commemorates the behaviour of Abraham, who, having perceived in the very same place *Ismaël* and Agar a prey to the horrors of thirst, went up the hill of *Ssafa* in order to discover a spring at a distance, and not succeeding in his search, wandered in despair seven times along the very same place where this rite is performed. Then the pilgrims proceed to the wells of *Zamzam*, where they quench their thirst. The water in the wells comes forth from a living spring, and according to tradition it gushed forth in this place when the beautiful Agar, abandoned by Abraham, and harassed by just jealousy of Sarah, was dying of thirst with her son *Ismaël*.

Mecca contains about 70,000 inhabitants, amongst them a great number are slaves. It is well supplied with water, brought thither through aqueducts from the neighbouring mountains. Heat is greater here than at *Jeddah*, which is due to its position.

Before leaving the wells of *Zamzam* the hadjis give the keeper a gift: in that place everything is paid for: thus, it might be said that these wells give a nice revenue to that caste to whom is confided the distribution of its water:—no one but descendants of the prophet may distribute the water.

On the eighth day of the month *Zoolhedje*,

immediately after the morning prayer, the pilgrims, under the guidance of the Imam, leave the town and go to the valley of *Mûna*. *Mûna* is situated at the foot of Mount *Arafat*. This valley is full of pebbles, sterile, narrow, and lacks water, which is abundant on the *Arafat*. It is here that the hadjis gather seven small stones which they must throw on the morrow around them, in order to chase the demon; and this is done to commemorate when Abraham repulsed the devil *Eblis* by throwing stones at him. The mountain is then covered with human beings of all ages, to the number of 100,000 to 150,000 persons gathered there, according to official statistics.

On the following day, the 9th *Zoolhedje*, at daybreak, the garrison guns announce the *Baïram*. The pilgrims, after their prayer, lead their steps towards Mount *Arafat*, twelve miles distant from Mecca, where Mohammed used to pray and preach. The ceremonies done at present there consist of prayers and ardent sermons. At the *Asr*—about three o'clock p.m.—the preacher, who is the Grand Sheriff—or, if he cannot attend, a marabout, told out on purpose by him—arrives, ascends a platform where is constructed the Prophet's *pulpit*, close to the *Modè à Sidna Adam*, or Adam's oratory-chair, and preaches down to sunset, and this is called *Khotteel-El-Ooakkfu*, which lasts three hours. At last, when the sun commences to set behind the mountains to the west, the katib, or marabout, closes the book, and the cry of "*Labeek*" once more is heard. The crowd then commence to disperse down the sides of Mount *Arafat*. They run down the mountain instead of walking, as they consider it necessary on this occasion to hasten their steps; and many among them make a regular race, named by the Arabs *Ad' dafa min Arafat*. In past times, here, happened bloody wrestlings amongst the pilgrims in order to be the first in the race; now, however, everything is carried on in order. The hadjis proceed then, *en masse*, through the defiles of *Mazoomain* in *Mezdelife*, where they spend the night, and where they listen to another sermon at daybreak.

On the 10th *Zoolhedje*, or on the holy day of *Pehar-el-Dhahî*, or *Pehar-el-Pahher*, they go to the valley of *Ouadi Mûna*, which is one hour distant, and on their reaching this place they hasten to accomplish the cere-

mony of throwing the stones at the devil which they had gathered before on passing the same valley.

At the entrance of the valley, close to Mezdelife, there is a clumsy pillar, seven feet high, which serves to point out the place in which the devil Eblis first made his appearance. The pilgrims throw seven stones at it, and do the same against another standing in the centre of the valley.

The day fixed for the sacrifices arrives at last; it is the *Courban-Bairam*, and is the day of Peace for the whole of Islamism. This day commemorates the sacrifice of Abraham, with the difference, that the patriarch had to immolate Ismaël the son of Agar, and not Isaac the son of Sarah.

The sacrifice consists in turning the head of the victim towards Kaaba, saying, in cutting the throat: "In the name of God, merciful, oh God, the Almighty!"—" *Bismillah irrahman irrhim Allahou Akbar.*"

Traders of Mecca during this time keep a flock of sheep in the valley of Mûna, which they sell to the hadjis for the sacrifices. Order is restored in the latter now-a-days, and they are not done now as they used to do them before. Slaughter-houses were constructed in which it is only permitted to accomplish the sacrifices; ditches are dug in order to bury the unused portions of the victims, and a strict surveillance is kept during the day of Arafat, as well as in the three days of Mûna; because an epidemic disease might at once break out in consequence of the great assemblage of human beings, and the large number of sheep slaughtered, if a strict surveillance was not carried out; and sanitary annals record well enough what negligence has produced in similar cases.

Some time ago was discovered amongst the shrubs the detritus of animals covered with a large quantity of blood which, under the influence of the sun, did not take long to decompose, causing a dangerous putrefaction, but now the victims are carefully buried; and water closets were built, where everyone is obliged to repair.

Rumours have been spread in the present pilgrimage, 1877-78, that the cholera-morbus had broken out with great violence at Medina, Mecca and Jeddah; but it was a false alarm. We understand from trustworthy sources that this epidemic has not at all existed this year in the above-mentioned places. Some

hadjis died, as in every year, it is true, but they died of common illness, like diarrhoea, fever, or others of the kind, but not of cholera.

Why, then, has the quarantine of twenty-one days at *Gebel-El-Chor*, and of fifteen days' observation at the *Moise's fountains*, been established?

Is it not *absurd* to force steamers to perform quarantine, losing, in such a way, their time for nothing?

But it is well known that those measures have only been taken in order to make money. . . . It is perfectly known that the Pasha of Egypt, being *very fond of money*, tries to make it by all means; . . . and one knows that the quarantine yields a certain sum of money to the Government, or rather to its ruler.

When the sacrifices are over, the pilgrims shave their heads, and take off the ihram. They stop two days more at Mûna, and on the 11th of Zoolhedje, at mid-day, throw seven stones more at the place where the devil appeared; they do the same thing on the 12th, so that they bring up the number of stones thrown to sixty-three.

Every one then returns to Mecca, where they renew seven times their turns round the temple, or the ceremony of *Cooaf* and *Saï*. They then go to drink the water at the wells of Zamzam; and it is only then that they deserve the name of Hadji.

After having drunk for the last time the water of the sacred wells they congratulate themselves, and give themselves up to joy and to every kind of orgie. . . .

They visit some other sacred places at Mecca, and then set forth for good from the town, proceeding to Jeddah to re-embark. Some amongst them before leaving go to Medina, as they must perform the pilgrimage to this town where exists the tomb of the Prophet. However that of Mecca is prescribed by divine law, whilst that of Medina is simply canonical, and, strictly speaking, there is no fixed epoch for it. Some, before going to Mecca, start from Yambo to Medina, whilst the others finish their pilgrimage at this city, which keeps the ashes of the founder of Islamism. Some, at last, stay at Hedjar, where they establish themselves in a manner to be able to perform two pilgrimages one after the other, and it is for this reason that the population of Mecca and Medina is so mixed, and that it is difficult to find pure Meckaois.

Alexandria, Egypt.

THE VIRGINIUS.

DEATH OF GENERAL BURRIEL.

THE President of the United States, on the 1st of April, by a little pleasantry, reminded the House of Representatives at Washington of the traditions of the day. It seems that some time ago Congress asked the Executive Department whether General Burriel, the Spanish general who was responsible for the execution of the persons taken from the *Virginus*, had been tried by the Spanish authorities in accordance with the protocol of November 29, 1873. To this question an elaborate reply was sent to the House of Representatives on the 1st inst., by which the House was informed that on the 21st of March, 1877, Secretary Evarts addressed a communication on the subject to Mr. Cushing, who stated in answer that his impression was confirmed of the good faith of the Superior Council of War to prosecute the matter, but that slowness of proceeding in all State trials is proverbial in Spain. In illustration of this, Mr. Cushing mentioned several cases, among them the fact that the proceedings against the assassins of General Prim, commenced in 1871, are still pending. So are those instituted in 1872 against the persons who attempted to assassinate King Amadeo. These delays, it was pointed out, are the subject of frequent complaint in Spain among law writers and by the newspaper press. As, however, more immediately bearing on the question at issue, the House was, in conclusion, informed of the fact that, as shown by correspondence submitted, General Burriel died on the 15th of January last. Of course, under these circumstances, there is no immediate cause for hurrying on his trial.—*Pall Mall Gazette*.

EVENTS IN CUBA.

PEACE seems to be at last nearly restored in Cuba, and by latest accounts the surrender of insurgents, armed and unarmed, continued in different parts of the island, one of the prominent chiefs only, named Maceo, still holding out in the mountains of the eastern department, with, it is said, about 400 followers, mostly coloured. The proclamation issued on the 24th of March by General Martinez Campos declares that peace has been substantially re-established

in the greater part of the district lately in rebellion, and that it is now necessary to heal the wounds occasioned by ten years of strife. The General therefore decrees that the authorities of the pacified territory "are to observe the most complete oblivion" for past events, and strive to prevent the resuscitation of bygone passions. All persons in prison for treason, rebellion, and sedition, or for being accessory thereto, are to be liberated, and returned to their homes, if desired, and those who have escaped punishment are not to be proceeded against. All cases pending before the tribunals of the islands for such crimes are to be abandoned immediately. All persons banished or deported for such causes are to be permitted to return home, and are to be exempt from molestation or persecution for their previous conduct. All persons included in the foregoing articles, and those residing in foreign countries, are to regain their rights of citizenship. All deserters from Spanish forces who are still in arms are to be pardoned if they surrender by the 15th of April. In the meantime the attitude assumed by some of the Cuban party in New York has, it is stated, caused much indignation in the island itself, where the peace arrangements are generally viewed with satisfaction.—*Pall Mall Gazette*, April 16.

Advices, however, from the United States throw considerable doubt on the alleged terms of peace between the Government and the insurgents. The *New York Tribune*, of April 11, contains the following:—

"IMPORTANT INTERVIEW BETWEEN MACEO AND CAMPOS.

"The editor of *La Verdad* received recently a letter from Cuba, giving the details of an interview between General Martinez Campos and General Maceo, commanding the insurgents. Campos was attended by eight staff officers, and found Maceo surrounded by eighty chiefs, most of whom were white men. The interview was held at the request of Maceo, and General Campos opened the council by saying, 'Here I am, General. I have already proposed peace, which has been accepted by the other chiefs; now, what do you want?' 'I want what reason and justice demand,' replied Maceo; 'the immediate abolition of the crime of slavery; and I desire that an effective gua-

rantee be given, because you know better than I do the fickleness of Spain. Such action may restore peace to this island.' General Campos said that neither he nor even the King could give the required promises and guarantees; Spain had allowed Cuba representation in the Cortes, and the proper way would be for the Cuban representatives to make this demand in the Cortes. It would undoubtedly be granted, because Spain desired to conciliate Cuba. 'If neither you nor the King can grant us these demands,' replied Maceo, 'how can you expect Cuba's representatives to obtain anything in face of the opposition of the united slave-holders of Havana?'

"To come to a conclusion," said Campos, 'you do not accept our terms of peace; for how long do you ask me to suspend hostilities?' 'Four days are enough.' 'I grant you eight days,' replied Campos, 'and I assure you that I shall keep faithfully my word. In the meantime I beg you seriously to consider the situation in which you place yourself.' On the 23rd of March last, the report continues, there was an engagement between Maceo and the Spanish troops near Santiago de Cuba, in which the former was defeated and retired to the mountains. General Ruloff is in Havana. Many of the Cubans in this city are highly incensed against him for surrendering."

THE SORT OF PEACE THAT RULES IN CUBA.

(Translated from "La Verdad.")

Santiago de Cuba, April 3rd.

THE Generals Tito Calvar, Vicente, Garcia, and Antonio Maceo have renewed hostilities, doubtless on the strength of the adage that the first blow is worth two.

On the 26th ultimo, Maceo had an engagement with the Spanish forces; the fight lasted eight hours, and as no result of the fight has been published here, it is presumable that the Spaniards had the worst of it. The same chieftain captured two convoys, one of thirty mules and two waggons, and the other of four mules. Only three of the guards were caught, the rest escaping into the woods.

Vicente Garcia, at the head of one thousand patriots, defeated the brigade of General Valera, between Holguin and Las Tunas.

No details of this affair have been received here yet.

Eight days ago a detachment of the command of Colonel Crombet attacked a body of volunteers, who approached his sentries of the camp at Aserradero. The guide and one other were killed, and the remainder escaped to this side as fast as their horses or feet would carry them.

On the 30th March, Crombet attacked the Aserradero, killing two officers and sundry rank and file.

On the same day Maceo again engaged a Spanish column near Arroyo Blanco, killing one officer and five men, besides the wounded, the number of which is unknown.

Yesterday Maceo had another fight at La Laoma de la Yalleta, in which the Spaniards lost two officers killed and several men wounded.

Colonel Silverio del Prado has caused a terrible panic in the jurisdiction of Guantanamo with a considerable force which he has; he has scared all the slave owners, General Jovellar included, who fear that the torch will again illumine the plain.

Maceo is to-day in the impregnable mountains of Mayariarriba, from which he directs operations.

The position of Martinez Campos is a very critical one. In the end he will have either to blow his brains out or return to Spain, and there receive the hootings which Concha, the bloodthirsty Valmaseda, and Salamanca have prepared for him.

I enclose you a statement of the Spanish troops at the commencement of this winter's campaign, with those who came to fill up the losses, and the number who remain for the summer campaign, after garrisoning the cities, towns, and camps.

TENTH WINTER CAMPAIGN, 1878.

Soldiers at the commencement of the campaign, from Captain-General	
down	39,579
Arrivals from Jan. 1 to March 31, 1878	589
Total	40,168
<i>Deduct.</i>	
Died within three months	6,600
Twenty-five per cent. in military hospital	6,713
	13,313
Total combatants to-day	26,855

There are on the island 1,320 military posts, such as cities, towns, camps, fortresses, and blockhouses, which, at the rate of only ten men to the garrison of each, sum up ... 13,200

Leaving for active operations in the field ... 13,655

This is the real secret of General Campos's gigantic efforts to suppress the revolution by bribery and corruption.—*New York Sun*.

MEMORIAL TO THE MARQUIS OF SALISBURY, AND HIS LORDSHIP'S REPLY.

TO THE RIGHT HONOURABLE THE MARQUIS OF SALISBURY, HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

MY LORD,—Amid the paramount claims which the as yet unsettled state of Europe have on your Lordship's time, the Committee of the British and Foreign Anti-Slavery Society might hesitate to call your attention to political events taking place in the Western world, were it not that they may speedily entail momentous consequences unless they are dealt with by your Lordship with promptitude and decision.

Your Lordship is well aware of the Treaty Rights possessed by Great Britain which give her the right to insist on the liberation of almost every African slave now existing in Cuba; and that the Society has, at various times, endeavoured to impress on Her Majesty's Government the duty of giving effect to those rights, during the long and sanguinary struggle which has prevailed in Cuba during the last ten years.

In June, 1870, a large and influential deputation waited on Lord Clarendon to ask his Lordship to press upon the Spanish Government the performance of the obligations it had so long disregarded.

In July, 1871, the Society forwarded a memorial to Earl Granville to the same effect.

On January 3rd, 1872, a deputation waited on Earl Granville, on which occasion they urged upon his Lordship the expediency of acting in concert with the United States Government.

In March, 1873, the Committee again for-

warded a memorial to Earl Granville to the same effect;

And on June, 1875, a deputation waited upon the Earl of Derby in support of a memorial embodying similar views.

These several memorials were all presented during the Civil War which has so long been raging in Cuba. To all these it has thus far been answered by your Lordship's predecessors in office, that while that colony was in a state of insurrection Her Majesty's Government could not insist that the Government of Spain should carry into effect a measure of emancipation.

Assuming that your Lordship has now received official information of the arrangement between Martinez Campos and the insurgent leaders, by which the Civil War is now said to have terminated, the Committee venture to ask Her Majesty's Government, that the British Minister at Madrid be now instructed to claim in unequivocal language, the fulfilment, on the part of Spain, of those promises she has so often made and as often neglected to perform. In this they submit that a concurrent action be invited on the part of the United States Government. In support of this view they venture to quote the following from a dispatch from the Secretary for Foreign Affairs, at Washington, to the United States Minister at Madrid.

In 1870 the Foreign Secretary writes to the American Minister at Madrid:—

"Washington, January 26, 1870. . . . In your interview with Mr. Layard, I notice that to his statement that he had been instructed by Lord Clarendon to second your suggestion to the Spanish Government in relation to the abolition of slavery, you replied that all you have said upon the subject had been unofficial. This naturally causes some surprise in this department, where, from the commencement and through all the stages of negotiations and correspondence, the instructions to make the abolition of slavery a *sine qua non* have been given in the most positive manner. It is not to be supposed that your remark to Mr. Layard was intended in the broad sense in which it may be interpreted as implying an absence of instructions from the Department on this important subject. If, when the offer of our good offices was withdrawn, you were not instructed to continue to urge the abolition, it was because your dispatches

indicated that the Spanish Cabinet were not then in a mood to listen to suggestions from Washington. I have regarded it, and still regard it, as your duty, under existing instructions, at all times whenever in your judgment a fitting opportunity offers, to do all in your power to secure complete emancipation, not only in Cuba, but also in Porto Rico. It becomes more apparent every day that this contest cannot terminate without the abolition of slavery. This Government regards the Government of Madrid as committed to that result. You have several times received positive assurances to that effect from more than one member of that Cabinet. They have also promised large and liberal reforms in the Spanish colonial policy. As late as the 3rd of December last the Foreign Minister thought these promises of enough importance to make them the subject of a cable telegram. You will, therefore, if it shall appear that the insurrection is regarded as suppressed, frankly state that this Government, relying upon the assurances so often given, will expect steps to be taken for the emancipation of the slaves in the Spanish Colonies, as well as for the early initiation of promised reforms, and you will then communicate to Mr. Layard, the fact that you have done so."

Again, Mr. Fish writes to General Sickles, under date of June 20th, 1870:—

"It is with regret that we fail to find in the scheme of Emancipation which is forwarded in your No. 116, evidence of the earnest purpose to abolish slavery for which your previous dispatches had prepared us. It may rather be called a project for relieving the slave-owners from the necessity of supporting infants and aged slaves, who can only be a burden, and of prolonging the institution as to able-bodied slaves."

Your Lordship is well aware of the almost absolute domination which the slave-holders of Cuba have ever exercised on nearly every Government in Madrid; and also of its unscrupulous character. It is, therefore, but too certain, that no effort will be spared at this juncture to defeat or to indefinitely postpone any, and every, measure of real emancipation.

The Committee would, therefore, urge that in virtue of those Treaty Rights, which the United States Government do not possess, Her Majesty's Government will con-

vey to that of Spain, in terms at least as decided as the foregoing, the demand for a measure of complete emancipation.

Were it not that it would be a demand on your Lordship's time which at this juncture you can ill afford, the Committee would have proposed to wait on you in company with some of their parliamentary friends for the further expression of their views on this subject, but they trust that your Lordship will be none the less ready to recognise its claims to immediate attention.

On behalf of the Committee,

We are, with much respect,

JOSEPH COOPER, } *Hon. Secs.*
EDMUND STURGE, }
AARON BUZACOTT, *Secretary.*

27, New Broad Street, London, E.C.

16th April, 1878.

(REPLY.)

Foreign Office,

April 26th, 1878.

GENTLEMEN,—I am directed by the Marquis of Salisbury to acknowledge the receipt of a letter, dated the 16th instant, signed by you as Honorary Secretaries and Secretary to the British and Foreign Anti-Slavery Society, urging Her Majesty's Government to call upon the Spanish Government to adopt measures for the complete emancipation of slaves in Cuba; and I am in reply to inform you that Her Majesty's Government have not forgotten the promises made by previous Spanish Governments to deal with the question of emancipation of slaves in Cuba as soon as the pacification of that Island shall have been effected.

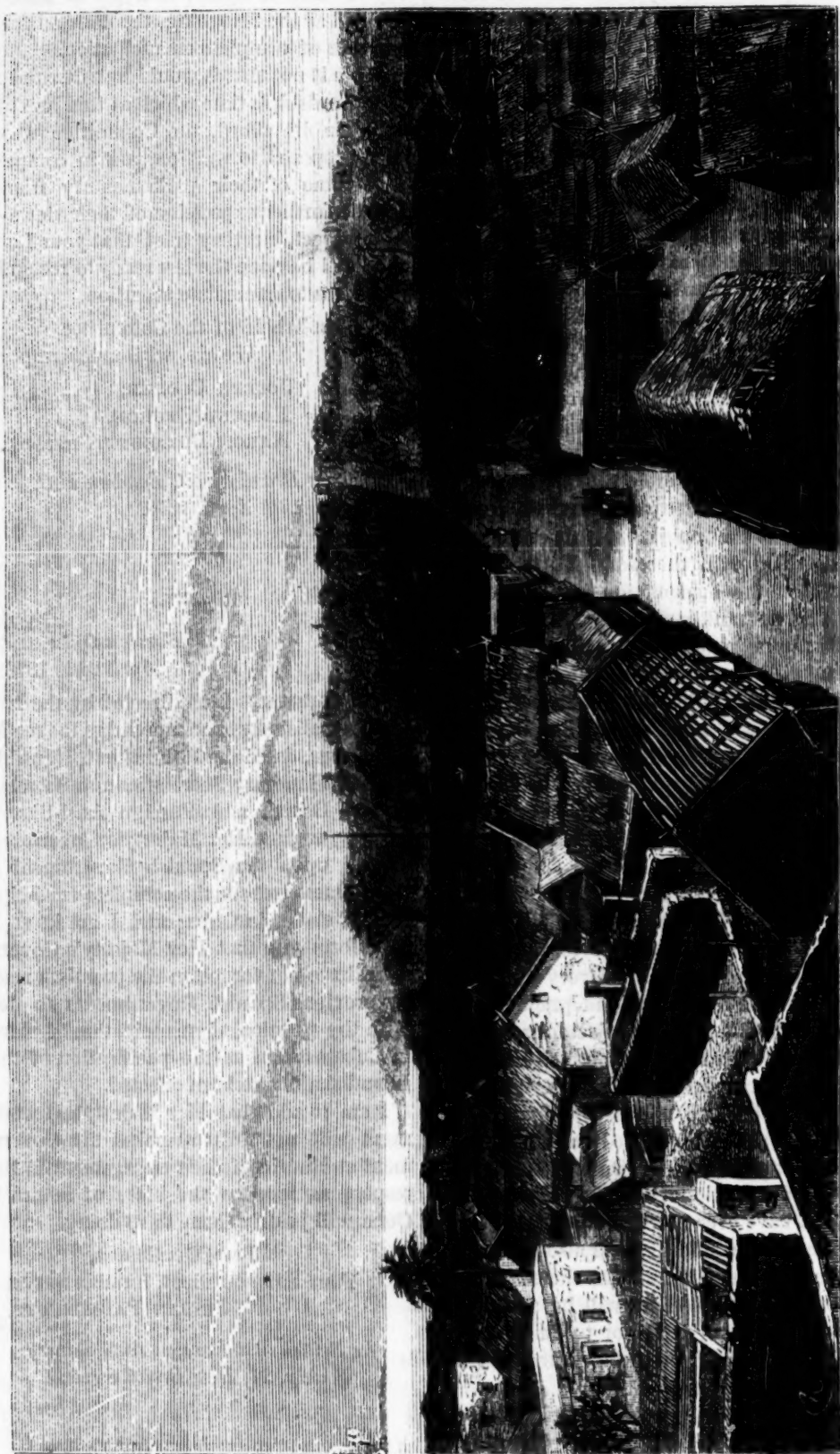
I am to add that Her Majesty's Government will not fail to remind the Government at Madrid of their engagement in this respect as soon as the state of affairs in Cuba will justify them in so doing.

I am, Gentlemen,

Your most obedient, humble Servant,

JULIAN PAUNCEFOTE.

The British and Foreign Anti-Slavery Society, 27, New Broad Street.



MOJANGA.

MOJANGA was formerly one of the principal seats of the slave-trade on the north-west coast of Madagascar. The population consists of a small number of Sakalavas, and mostly of Mojambikas. If the Royal Proclamation of freedom be faithfully carried out, this town should largely reap the benefit; and, notwithstanding suspicions to the contrary, we rejoice to learn from two correspondents that the Government has been faithful to its promise. The African slaves have been set at liberty, of which their employment in the army is one strong proof; for the Malagasy Government have never trusted slaves with arms, only admitting free men into the army.

We are indebted to our friend, Dr. Mullens, of the London Missionary Society, for the photograph of Mojanga. It is delightful to think that this town has ceased to have any connection with the slave-trade; and that, thanks to the zeal of one of the missionaries of the London Missionary Society, a large number of the children of freedmen are now being taught in Christian schools.

MADAGASCAR.

A CORRESPONDENT sends us the following in reference to the position of the Freed Africans at Mojangà or Moùjuga, on the north-west coast of Madagascar:—

"In the autumn of last year I was detained for a month at this port, and was much interested in the position of the African population, who, by royal proclamation had just been liberated from slavery; large numbers of them had certainly left their owners and were living on land given them in the Queen's name. I was also a witness to the large amount of grumbling there was by the numerous Arab and Hindu settlers as the practical result of this, viz. the absence of their household servants; I heard of one well-to-do man saying that he had now to pound his own rice and his wife to cook it. Since that time an able missionary of the London Missionary Society has gone to reside at this important port—and there is no doubt but that his residence here will be a great stimulus to the authorities to carry out faithfully, so far as they can, this proclamation of June 20, 1877.

"A letter from this gentleman, of date February 20th of this year, gives us further particulars on this subject, which, though not

wholly satisfactory, is far more so than might have been expected. He says:—

"I should say that I have been too busily engaged in teaching the Mozambiques to have much time left for proving the plain fact of their freedom. And that statement in itself is quite as much as is necessary to convince anyone who knows Madagascar that the Africans are no longer slaves.

"We have upwards of a hundred of their children in the school learning regularly, and their attendance is secured by direct compulsion, as in the case of the ordinary Malagasy subjects without a "by your leave" to anyone. A considerable proportion of these children formerly belonged to Hindu traders, Arabs and other foreign settlers, and many of them are still living with their old masters, to whom they have become accustomed, and, in some degree at least, attached. But there is no reason why they should not take themselves off, as hundreds of their companions have done, and settle elsewhere, every man on his own piece of land—nothing but their unspeakable laziness prevents them from doing so; they deliberately choose this semi-bondage for the sake of the flesh-pots.

"But this fact makes no difference; the once owners are plainly told by the Malagasy authorities that the Mozambiques are no longer private property, but free subjects of the Queen, and, as such, must be taught in her schools. So says the Malagasy official when dealing with an obstinate Islamite or some other highly injured loser by the late proclamation. "And if you do not care to house and feed these people now that you have no longer full control over them, then turn them adrift, and we will pick them up and look after them." More than once since my arrival in Mojangà the Arab and Hindu settlers have petitioned for some slight modification of this wholesale breaking-down of Mohammedan influence and associations, and the reply has always been the same, and very scant ceremony used in giving it."

"The letter then goes on to speak of the *fanompoàna*, or enforced Government service to which these Africans are liable, in common with all the rest of the free—but only of the free—subjects of the Queen. Perhaps we might have wished that for a time this had not been given them, but if an evil, it is not an unmixed evil; and, at any

rate, it is convincing evidence that they are no longer slaves; this is evidence we can hardly appreciate unless we remember that in Madagascar slaves are exempt from either civil or military service.

"So much for the evidence from the schools; and with regard to unpaid Government service, which is another test of Malagasy citizenship, although a very bitter one—that they get a heavy share of this work cannot be denied, but if they were slaves they would have no share in it at all except such as their owners might please to give them. And if the Mozambiques have a heavier burden to bear than the rest, it is in a great measure on account of their numbers. They are at least three times more numerous than their fellow-subjects from Imerina.

"There is another thing also about them which tends to make the Government service of the Mozambiques look more formidable than it really is, i.e., their stupid unreasoning way of calling out labourers. If only half-a-dozen men are required, they go drumming up the entire population, and often have to pummel their tomtoms for hours before they can raise the merest handful. Anyone not comparing the amount of labour actually done by them with the noise they make all over the town in assembling, might easily be led to suppose their present condition to be even worse than the slavery from which they have just been liberated.

"I have asked some of the most sensible among them who have been working for me, whether they knew of any Africans in Madagascar who were not free. 'No,' they answered without the least reserve in tone, 'except those among the Sakalava not obeying the Queen.' Again and again Mozambiques have come to me in trouble bringing complaints of injustice—and it must be added the representatives of Malagasy rule have always been ready to look into the cases at once—but not a single African has come saying: 'I am to all intents and purposes still a slave.'"

The following is translated from a letter written by the native pastor of the church at Mojangā in reference to the same question; it will be noticed that he says nothing about the unpaid Government service to which these freed negroes are liable. It may be added that the writer of the letter is the same man with whom Sir Bartle Frere

came in contact on his visit to Mojangā in 1874, and with whom he was so much pleased:—

"The Mozambiques in Madagascar are certainly free, and this is true evidence that they are free: they are all living just where they wish to live, and can go where they wish; but if they wish to go on board ships to cross the seas then they are prevented by the Government. And this again shows that they are free. The children of the Mozambiques, to the number of about 120, learn in the school at Mojangā, which is taught by the missionary, and altogether there are more than 200 who learn with him."

It may be asked how it is that these freed Africans are not allowed to leave the country in ships. The very sufficient reason is, that if it were not for this embargo, numbers would be induced by their masters and others, under various pretences, to go on board, and then they would be taken away and sold as slaves, either in other countries or in some part of the west coast not subject to the Queen. But the writer of this notice quite believes that, if there were any strong wish on the part of many to leave the Island and return to Africa, and if suitable arrangements could be made to carry this out, there would be no objection raised by the Government of the Queen of Madagascar.

A CORRESPONDENT writes under date, Antananarivo, February 20th:—

"Your letter acknowledging the receipt of my account of the 'Kabary' about the 'Mozambiques' has come safely, after the mail had been one month overdue. Of the total number of Africans liberated at that time there were over 2,000 *in and around the capital*, while the palace authorities calculated that the entire number of African slaves who would be liberated would not be more than 10,000 nor less than 9,000. With regard to the provision made for them when set free, I do not know to what extent the 'Mozambiques' in distant provinces have availed themselves of it, but most of those who live in or near the capital certainly prefer to get their living by their own efforts. Only a part of the southern, west and northern coasts of Madagascar are even tributary to the central dominant tribe of the Hovas, whose capital is Antananarivo; the

tribes on these coasts being held in subjection by isolated garrisons, scattered here and there amongst them. While the proclamation about the Mozambiques was published at every one of these Hova garrisons, with as much pomp as each petty governor could muster, there is no doubt that these governors *dare not* be very active in enforcing obedience, nor could the central power enforce it without undertaking several warlike expeditions. You are not quite correctly informed of the ground of the late Emancipation Act. While reference was made to the Queen's profession of Christianity, the reason for that wholesale emancipation was given by the Prime Minister, viz. the non-observance by the people of the treaty against the importation of Africans as slaves. So the Queen *made* them keep it, by that proclamation. At the same time that Christianity has been influential in bringing about this Act, foreign influence has been more powerful. Rumour here, too, was active in imputing to English influence this act of the Malagasy Queen; and to such a pitch was the dislike of the foreigners carried, that country schools and churches were almost deserted in Imerina, and (to believe rumour) we should see our beloved Queen Victoria herself marching at the head of a numerous army upon the capital of Madagascar, unless (to believe rumour again) all the English here were first disposed of by a general massacre. The villagers even began to congratulate themselves on the approaching return of their old heathenism. But all that is over now.

"We ourselves have in our employ a Mozambique man, whom we find steady, quick and trustworthy; he has been in our service two years, and is now able to read, while at the time of his emancipation he did not know his a, b, c. As you like to hear of anything fresh in connection with slavery, I will tell you an incident which came to my knowledge yesterday. A native pastor came to me with the following tale: A slave boy about eleven years of age, and belonging to a man and his wife (both of whom were now dead), was to be sold, to pay the expenses of the late owner's funeral. Both the boy's parents are dead, but his grandmother takes care of him; she is very sorrowful, as she does not expect to see him again, if sold as intended. The dead man's relatives (for he left no children)

being anxious to sell the lad to the highest buyer, a man has bought him for 77 dollars (£15 8s.), a *very* high price for a child, a full-grown man's price being only from £10 to £20. Some members of a Church here are anxious to buy the lad from his new master in order to set him free. So you see, that while slaves are no longer openly sold in the markets, private bargains still occur (of course I do not now speak of the 'Mozambiques')"

MISSIONARY EXPEDITION TO THE CONGO.

THE *New York Tribune* of April 4th gives the following:—

"The United States Commercial Agent at Gaboon reports to the Department of State that the knowledge of the Congo or Livingstone River, derived from Stanley's discoveries, is already bearing practical fruit. English missionaries have followed the course of the river to the first series of rapids, and are about to establish a missionary station at that point. There are reports that a modified form of slave traffic still exists between that region and the Portuguese island of St. Thomas and Princess through the former agents of the slave-trade between Gaboon and St. Paul de Loanda. A British gunboat recently captured a brig with over 100 men, women and children on board in a miserable condition, who had been captured and shipped near St. Paul as 'free labourers.' The spirit of the slave-trade still exists, and if not carefully watched will find means to revive and increase."

A NEW ATTEMPT TO SEND CHINESE TO PERU.

I.

In the Consular Trade Reports, Mr. March, H.B.M.'s Consul at Callao, after referring to a slight improvement in trade matters in Peru, says:—

"Efforts have been made during the past year to attract Europeans to this country, but the result has not been encouraging. It is to China that the planters look for the special kind of labourers they require, and there is every probability of their expectations being realised in the contract just

made between the Peruvian Government and an English [? American] commercial house at Hong Kong. By this contract the latter undertake to establish a line of steamers between China and Peru for the express purpose of conveying Chinamen to the latter country, under the terms of the recently-concluded treaty. Agents are also at work at San Francisco with the same view. In a letter circulated among the sugar planters, the agent of the Pacific Steam Navigation Company at Callao points out the facilities afforded by the company's steamers for conveyance of these people. He calculates the cost of the passage from San Francisco to Callao at 50 dols. in American gold, or 105 sols direct from China."

This is, we believe, the first official notice that has been taken of the contract entered into by the firm of Messrs. Olyphant & Co. with the Peruvian Government, "to establish a line of steamers between China and Peru for the express purpose of conveying Chinamen to the latter country, under the terms of the recently-concluded treaty." It may therefore not be out of place to draw attention to the scheme by means of which it is proposed to supply labour to Peru under new conditions and with guarantees of good faith which, so far as at present appears, are full and reliable. It may be in the recollection of our readers that, when the stoppage of forced emigration shut up the source of the Peruvian labour supply, great efforts were made by the Peruvians to obtain by legal and legitimate means what had formerly been found in a way which had shocked humanity generally. The horrors of the Peruvian trade *as it was* will not soon be forgotten; and it is only on account of the present apparently honest action of the Peruvian Government, confirmed and guaranteed as it certainly is by its engagement with a well-known and respectable American house, that we think support should be given to this endeavour to ease the famine press of population in China and supply the labour of the Peruvian Republic on a new basis. It has been said that the taint of the Macao coolie trade is certain to attach to this fresh departure on the part of those interested in providing labourers for Peru; and this cannot well be wondered at. At the same time, apart from the solemn obligations of the Treaty and Convention between Peru and China, it must be borne

in mind that it is now a matter of life or death with the Peruvian planters to obtain labour; and to judge from their present action, they know full well that the success or failure of the present scheme depends entirely upon its being faithfully carried out in accordance with the many stipulations, provisions and agreements which affect the honesty and perfect freeness of the emigration, and provide for the fullest protection of the emigrants after their arrival on Peruvian soil. These stipulations are embodied generally in the Convention and Treaty entered into between the President of the Republic of Peru and the Emperor of China, which were signed by Captain A. Garcia y Garcia and Li Hung Chang at Tientsin on 26th June, 1874, and ratified by Dr. Elmore on 7th August of the following year. The article in the Treaty bearing specially on emigration is as follows:—

"Article VI.—The Republic of Peru and the Empire of China cordially recognise the inherent and inalienable right of man to change his home. Their citizens and subjects respectively may consequently go freely from the one country to the other for the purposes of curiosity, trade, labour, or as permanent residents. The high contracting parties therefore agree that the citizens and subjects of both countries shall only emigrate with their free and voluntary consent; and join in reprobating any other than an entirely voluntary emigration for the said purposes, and every act of violence or fraud that may be employed in Macao or the ports of China to carry away Chinese subjects. The contracting parties likewise pledge themselves to punish severely, according to their laws, their respective citizens and subjects who may violate the present stipulations, and also to proceed judicially against their respective ships that may be employed in such unlawful operations, imposing the fines which for such cases are established by their laws."

The second article of the Treaty provides for the appointment by the Chinese Government of a Diplomatic Agent resident at Lima; and it is now well known that arrangements have already been made at Peking to carry out this clause of the agreement. Article IV. provides for the appointment of Chinese Consular officers at the ports of Peru; and other clauses make full provision for the protection of Chinese subjects residing in the Peruvian Republic.

In the Convention, or Special Agreement between Peru and China, the Commission to Peru on the part of China is provided

for, to investigate the condition of Chinese immigrants; and the immigrants are "placed on a footing of equality as regards legal procedure with that enjoyed by the subjects of the most favoured nation residing in Peru." Furthermore, the Peruvian Government agrees to see that all immigrants whose contracts stipulate for a passage home to China shall obtain such passage on the expiry of their contracts; while it is also agreed that immigrants who are not entitled to such free passage on expiry of contract shall nevertheless be sent back to their native country gratuitously by the Peruvian Government.

Upon this basis, and upon the personal observation of a partner in the firm alluded to, the contract referred to by Consul March appears to have been made; and the first steamer of the Company's line (the *Perusia*) has been in this harbour for some time back, and is circulated to leave this port for Callao on an early day. The reputation of the commercial house in whose hands the new enterprise has been placed gives, as we have already said, a certain guarantee that everything that can be done will be done to maintain the honesty and *bona fides* of the system to be inaugurated. What has been done, or attempted, towards this end will be noted in a subsequent article.

II.

To resume our remarks on the new scheme for promoting emigration from China to Peru, it may be granted that former abuses were twofold, viz., ill-treatment of the Chinese labourers on the Peruvian estates; and fraudulent, forced shipment at this end. That those abuses shall not be again permitted is clearly the interest and desire of the two Governments concerned, and of their agents; and it is to our mind merely a question of ways and means, whether this imperative condition be satisfactorily carried out. It must be admitted that, from the very beginning of the recent negotiations affecting this question, the necessity for the most straightforward and open action has been steadily kept in view; the taint of old abuses absolutely demanded such caution, apart from other motives. H.B.M.'s Chargé d'Affaires at Lima, who it may be presumed was fully cognizant of the horrors of bygone days, and has made himself fully acquainted with the new

scheme, has expressed himself altogether in favour of the proposed undertaking; and as the English officials resident in Peru had much to do with the downfall of the old system, it may reasonably be supposed that their opinion will have some influence in the inauguration and success of the new enterprise. We have already quoted the views of the British Consul at Callao on the subject. As a result of the Chinese Commission to Peru, the real condition of the labourers on the estates there is now pretty well understood, and as, in accordance with the Convention, contracted coolies are gradually becoming free labourers, and those who desire to return to China are provided with free passages, the elements necessary for a revival of past abuses are gone, and the light of honesty and fair dealing will now take the place of the dark deeds of duplicity and wrong which attended the trade of former days. There are now, we understand, about forty thousand Chinese labourers in Peru imported under the old system, many of whom have refused the free passage home now offered them, and have quietly settled down as colonists, while large numbers have re-engaged themselves on the estates at good wages. As the development of the enormous resources of Peru depends entirely upon the Chinese labourer, and the planters engaged in the present undertaking are now fully alive to that fact, there is little likelihood that anything more will be heard of severe treatment by cruel overseers such as we have had so frequently to record in olden times. The lynx eyes of the English officials resident there, the cautious observation of the Chinese officials who are shortly to proceed thence, the benevolent labours of the anti-slavery associations in England, and the constant communication which will now be opened between Peru and China by the new line of steamers, will form a sort of Protectorate which it will be all but impossible to mislead or avoid. As we understand, also, that Messrs. Olyphant and Co. undertake to maintain a special and minute supervision of the labourers presented, shipped and forwarded to Callao—the name, native place and occupation of every labourer being carefully recorded, for postal purposes or for the remittance of savings—every loophole appears to have been provided for in order

to prevent the recurrence of any of the irregularities previously complained of. So much for the security promised at the port of destination.

How are the supporters of the new scheme to guard against the man-traps and erimps who have hovered round almost every form of emigration, forced or free, which has been attempted in any part of China? This can be best discovered by glancing at the mode of operation proposed by those concerned for obtaining emigrants. It is presumed that, under the new *régime*, thousands will be only too glad to leave the famine-stricken provinces of China to earn the ample wages of free labour in Peru; and the questionable aid of hired coolie-catchers is consequently dispensed with. As the emigrants going to Peru by the present line of steamers will in no instance be under any contract of service, they will be drawn from the quiet and orderly agricultural and labouring classes only, and beyond the merely commercial employment of brokers (as is carried on with the Pacific Mail Co.'s steamers) for passage tickets, no extraneous means whatever will, it is stated, be brought into play to procure passengers. The oversight of this portion of the proposed operations would, we should think, naturally and properly fall into the hands of the Hong Kong Government and the Chinese officials of the neighbouring provinces of China. Of course the recent Treaty and Convention give the Peruvian Government a choice of all the Treaty Ports open in China; but no port could possibly provide so full and reassuring a guarantee of honest emigration like that of Hong Kong. The stringent laws in force here with regard to emigration are calculated to carry out the views and intentions of the new organisation; and so soon as the Home Government and the Executive here are fully satisfied that the motives of the present promoters are honest, just and sincere—as we fully believe they will be ere long—the fact that the system centres in Hong Kong is certain to prove a stimulus to legitimate emigration as well as a guarantee of the perfect freedom and honesty of the trade. In this connection it may be remarked that, although H. E. Mr. Pope Hennessy, in the exercise of his discretion, has temporarily withheld his official sanction to the ship-

ment of the labourers from this port until receipt of more definite instructions from home, the Government fully recognises the desirability of promoting emigration from China to other countries, if such can be conducted honestly and with advantage to the native labourers who emigrate. Although this proposition has not yet been practically illustrated under the proposed enterprise, it says something in its favour that the promoters have voluntarily come into Hong Kong and asked that they should be assisted in attaining their object by means of the legal machinery now at the disposal of the Government here. It ought not to be forgotten, in an impartial review of all the circumstances of this new departure, that the Viceroy of the Kuangtung Province has satisfied himself that the scheme of Messrs. Olyphant & Co. is a *bona fide* outcome of the recent Treaty agreements between Peru and the Emperor of China. In a proclamation which has been posted at Canton, the fairness of the proposed arrangement is characteristically set forth; the unfair suspicion, that it in any way resembles the late "coolie trade" (the *Chu chai* business), is particularly and forcibly represented; and all classes, high and low, are informed that Messrs. Olyphant & Co.'s intentions in this matter are of the most unimpeachable nature, and certain to tend to the good of those desiring to transfer their labour to Peru.

So far as Hong Kong is concerned there is no doubt that, independent of the considerations as to security mentioned above, the establishment of the proposed line with its head-quarters in this Colony would be a benefit to Hong Kong in a commercial point of view. We are convinced that Chinese emigration is a good thing, especially to particular fields of usefulness such as those in Peru, where no competitive or rival animosities can be raised, as in California or Australia. It is only reasonable, therefore, that this newly-inaugurated enterprise should obtain a fair trial. On the face of it, there would seem to be every chance of success; and of this it is all the more deserving because, so far as its Hong-Kong promoters are concerned, we believe it will only be so by maintaining an honest and irreproachable character.—*Overland China Mail*, Jan. 17, 1878.

THE SLAVE-TRADE FINDS NEW ROUTES.

"*Magila, Usambarra, Zanzibar,*

"*February 26th, 1878.*

"MY DEAR SIR,—I am sorry to have to report to you that the slave-trade, having been suppressed in one direction, has broken out in a small way in another. Kibanga, the Chief of Usambarra, has just left me after a ten days' visit. He has been doing his best, with the means at his command, to stop the slave-trade in his own country, but his efforts seem merely to have diverted the route from the northern to the southern bank of the Luon (the Pangani river). Of course this could only be with the complicity of the Arab authorities at Tongwe and Pangani. This week Madege, one of the chiefs of Urugula, a country south of the Zimi, has been to see me; his great desire being to contract the same friendship with the English that his brother-chief Kibanga has done. He brought a present of sheep, and seemed very anxious that I should inform Dr. Kirk of his great wish to aid the English in stopping the slave-trade. He has also sent an invitation to Dr. Kirk to come and see him, and give him some advice how to neutralise the enmity of the Arabs, which he is sure to incur. It seems to me all the native chiefs hate the Arabs, and have only hitherto been subservient to them because they were the sole representatives of power and of a higher civilisation than their own; but all the while their insolent and contemptuous manner towards the natives was laying the foundation of a strong dislike. And now that they see the advent of another power far superior in civilisation to the Arabs; they only want a little encouragement to give us every help in opposing the Arab slave-traders. Madege tells me that quite recently a big slave-trade has sprung up in the Usambarra mountains, between Simboja (the rebel brother of Kibanga) and the Pangani and Tanga Arabs; but that, on account of Kibanga's attitude towards it, they are going through his country south of the Luon. He says, on an average, twenty-five slaves are taken through every day. He does not like it, and asks our aid to stop it. The trade of his country is entirely with the Arabs; his people are great cattle breeders, and supply all the stock for the coast markets, besides great quantities

for Zanzibar. This places him in a dilemma; while he wants to be our friend he does not want to anger the coast people and perhaps lose his trade. While he was here a letter came from Seyyid Barghash, urging him to do his best to stop the slave-trade, and giving him full permission to seize any slave gangs belonging to subjects of His Highness. I think there could be no more complete answer than this to those who doubt the wishes of the Sultan to put an end to the slave-trade: people do not take into consideration the difficulty of even an absolute monarch in carrying out a law against the wishes of his whole people, and Seyyid Barghash is by no means absolute; his government is an oligarchy; he is recognised by his great Arab chiefs merely as *primus inter pares*, and some do not hesitate to say that his family is inferior to theirs. The policy of the British Government has wisely been to consolidate his power, and, by the aid of Dr. Kirk's tact and counsel, he has wonderfully centralised his authority of late years, so much so that no one dares openly to oppose his orders now. He never did a wiser thing than his present endeavour to arm and drill a small force of negroes after the European fashion. This force, when in working order, will be of great assistance to us in the suppression of the slave-trade, for it will know no master but the Sultan, while it will not have the slightest sympathy with the slavers. I believe that Dr. Kirk has met with some animadversions in England for encouraging the formation of this force; this can only be from ignorance of the real facts of the case; it can never be more than an armed constabulary for enforcing the commands of Seyyid Barghash against the Arab slavers, and to make him independent of his chiefs and walis who are all opposed to him on the slave-trade question (for he can never help us efficiently without a force independent of local influence): that it can ever be a factor in our Indian policy is absurd to all who know the people and country; while, for the negroes who pass through it, it will have a great civilising power, besides teaching them self-respect.

"Yours very truly,

"J. P. FARLER."

THE CONDITION AND PROSPECTS
OF JAMAICA, AS DESCRIBED BY
SIR ANTHONY MUSGRAVE, THE
NEW GOVERNOR.

It is with great pleasure we publish the following extracts from the despatch of Sir Anthony Musgrave to Sir Michael Hicks-Beach, dated Jamaica, 8th March, 1878. It is a clear, impartial view of the whole situation, and proves that the views advocated in the *Reporter* are justified by the facts of the case, and are not merely the sentiments of philanthropists, but also of able statesmen, who can personally investigate the situation.

The prospects of Jamaica seem improving, and are likely to improve every year.

"I arrive at the conclusion that there is practically no difficulty for the future in obtaining a sufficient supply of certain and continuous labour for sugar-cultivation. The statement most emphatically made, and most often repeated by the advocates of Immigration is, that a liberal rate of wages would most willingly be given if only labour could be certainly obtained; and stress has been laid upon the advantage of immigrant labour in that it is certain and continuous, instead of capricious and desultory, like that of the native population.

"If sugar-cultivation cannot be continued, when labour answering the required description is offered at less than 1s. 6d. per day, then there is no escape from the conviction that it will be better for the community, as a whole, that all attempt to maintain it should be abandoned.

"But I have now no fear of this result if sugar can be grown in any British possession.

"The Immigration controversy, as a part of the labour question, has been so much intermingled with statements in many cases far from accurate, respecting the general condition of the Colony and the people, that I may be excused if I take this opportunity to offer some observations upon the state of affairs, as they have been presented to my notice since my arrival six months ago.

"Statements have been very boldly made to the effect that Crown Government has been a failure, that taxation is excessive, that the Departments are overgrown and badly administered, that the extravagance

of expenditure is something shameful, that the negro population is idle and worthless, that the agricultural interest is ruined, that the Savings Bank deposits were being withdrawn, that it is a decayed Colony 'dying of petty larceny,' of which the sinking is visible and rapid. I had heard so many assumptions and suggestions of this character that I came prepared to find much of them to be true. But my own observation and inquiry do not support these conclusions. With the exception of a possibility that on examination it may be found practicable to effect some retrenchment on the establishments, and some improvement in their organisation, all of these statements and implications may be dismissed as having little or no foundation, and it can be shown on the evidence of irrefragable facts that the advance of the community during the last ten years, has been persistent and decided.

"These misrepresentations are for the most part due to the mistaken zeal of the local newspaper press, and the *soi disant* friends of the planters, who with little worldly wisdom, appear to suppose that by representing the condition of the Colony to be utterly hopeless, the Government to be corrupt, and administration imbecile and the people lawless and dishonest, they will thus attract capital for investment, and induce men of business and common sense to devote their time and energies to help them to galvanize into life and vigour a body believed to be moribund.

"If the prosperity of the sugar-planters has not been during the last few years such as all would desire, the progress and development of other interests in the community have been indisputable; and afford strong testimony that the population are not by any means so indolent and dishonest as is commonly stated. It is not disputed that the owners of cattle farms, or breeding pens as they are called, have of late years been fairly prosperous, and that recently they have derived considerable profits from large supplies to Cuba. This is, however, scarcely an agriculture interest, nor one in which the bulk of the people are concerned. But the exports of coffee have increased in value between the years 1871 and 1876 from £147,563 to £268,816; those of logwood from £115,423 to £297,739; those of pimento from £28,574 to £39,973; those of fruit

from £2,892 to £20,526; those of ginger from £11,286 to £28,881. The total value of the exports of these and some other minor products was in 1876 more than £686,000, as against £743,481 which was the value of sugar and rum exported. And it is thus apparent that the products of cane-cultivation are not now much more than half the total exports of the Colony; while it has been recently conclusively shown, in a pamphlet of which Mr. Lindo is said to be the author, that these products are quite equal in quantity to that which was exported in 1846—thirty years ago.

"These are significant figures but they do not represent the only facts to be noted. The acreage of land under cultivation in ground provisions and vegetables, upon which land tax is paid, was 48,025 acres in 1871. In 1876 it was 54,714. If the population are so steeped in indolence and petty larceny as they are represented to be; if it be the fact, as I have heard broadly stated, that nobody can plant ground provisions, because they are sure to be stolen,—it would be interesting to ascertain who are the people who in five years have expanded their industry, and have increased this cultivation more than thirteen per cent. in the short space of five years.

"But there are yet other notable facts which cannot be gainsaid. Some six or seven months ago there were large withdrawals from the Savings Bank, different reasons for which may be assigned; but the circumstance was greedily seized by those who seem anxious to prove that the Colony is ruined, as evidence of the truth of their declaration of prevalent decadency. In fact, however, these drafts have only been temporary. The amount of deposits at this time, after deducting the sum of £62,183, held on various public accounts, is £194,784, being the largest sum ever lodged since the establishment of the present Government Savings Bank in the year 1870. Certainly this fact cannot be quoted in illustration of thriftless improvidence on the part of the bulk of the population.

"We may even obtain elsewhere some lights upon the subject. I enclose a return, called for at the instance of the Commission on Vagrancy, showing the imports for the last ten years,—among other things of ready-made clothing, boots and shoes, furniture and carriages:

	1867.	1876.
Clothing	£5,084	£17,248
Boots and shoes (dozens)	3,350	11,625
Furniture	186	5,506
Carriages	946	6,262

The increase in the value of imports under all these heads is most remarkable. It is manifest that the importations would not be made unless there was a large class of consumers of them, and the facts are a plain indication of improvement in the material prosperity of important portions of the community.

"And there is still another fact which tends to show that the efforts of Government to raise the character of the population, to encourage industry, and diffuse intelligence, have not been without results above and beyond the enlargements of their material well-doing. In a recent report from the Collector-General of Taxes, he draws attention to the fact that the value of books imported into the Colony has risen from the sum of £5,000 in 1871 to no less an amount than £9,628 in the last year. It is no unfair inference that a thirst for knowledge, and a greater appreciation of intellectual pleasures or occupations, have been the result of the educational efforts of the Government; and the bare facts as they stand are wholly inconsistent with the supposition of any permanent decadence of the community in wealth or intellectual culture. On all sides we find facts which cannot be accounted for except by the admission that the bulk of the people have in late years made substantial progress in much, if not all, that constitutes civilisation.

"It would be out of place to enter here upon any elaborate justification of the public expenditure. It may suffice to say that without it much could not have been accomplished of which the fruits are already visible, and that the revenue by which the expenditure has been furnished is raised by a system of taxation which has almost entirely relieved the sugar-planters from any imposts bearing even indirectly upon them. All supplies needed for sugar-plantations have been carefully exempted from import duties, and the direct taxes to which they are subject amount to a mere bagatelle.

"If—notwithstanding these favourable circumstances, with a fertile soil and genial climate for the purpose, in a country which affords convincing proof that other indus-

tries are not without vitality and vigour—it really is impossible to grow sugar with a certain and continuous supply of labour at 1s. 6d. per day, then, indeed, it is useless to struggle further, and cane cultivation must be abandoned. But I am convinced that this need not be so. Under the new regulations as to labour, I firmly believe that all that is wanted is capital and intelligent organisation to make sugar-cultivation quite as remunerative as elsewhere, and I trust that those who are really interested in Jamaica will soon begin to see that they have been themselves chiefly to blame for the distrust and disgust with which the pictures presented of the affairs of Jamaica have caused persons to turn from everything relating to the Colony."

LADIES' NEGROES' FRIEND SOCIETY.

THE Anniversary Meeting of the Ladies' Negroes' Friend Society was held at Mrs. Sturge's, 103, Wheelley's Road, Edgbaston, last month, when there was a large number of ladies present. The Rev. Canon Wilkin-son took the chair.

The report, which was read by Mrs. Edmund Sturge, contained a review of the work which has been done during the year towards the abolition of the slave-trade, and congratulated the society on the success that had attended it; more especially with regard to that of Lieutenant Young in Africa. It concluded by stating that £192 17s. 2d. had been subscribed in Birmingham, Leicester, and various places during the year, of which all but £30 had been distributed amongst the various stations.

The adoption of the report was moved by the Rev. Canon Bowlby, and seconded by the Rev. J. J. Brown. The latter gentleman, in the course of his remarks, spoke of the Moslem seraglios as a more degrading kind of slavery even than that of the cotton-fields, and expressed satisfaction that a blow had been struck at that power, which he believed would do more than anything which had recently been done to stop that accursed traffic in girls and young women throughout the whole region where Mohammedanism existed. The report was adopted.

Mr. Horace Waller, who had been in Africa with Dr. Livingstone, gave a long

and interesting address on the work. He stated that eleven years ago a committee of the House of Commons investigated the slave traffic of East Africa, and reported that from one port alone, between the years 1862 and 1867, there were 97,203 slaves exported. These figures were perfectly correct, because they were supplied by the Custom House. This would represent an exportation of 19,440 per annum. Dr. Livingstone and others engaged in the work at that time calculated that for every slave exported, at least ten died on their way from the interior. From this trade the Sultan once derived an income of £20,000 per annum, or one-third of his entire income. The Committee of the House of Commons were so discouraged by this state of things that they felt the impossibility of suggesting that Government should put a stop to it altogether, and only recommended that it should be partially restricted. Though that was only eleven years ago, the work has so prospered that it was, at this port, a thing of the past. The slave-trade here had been stopped altogether, and the slave-owners found a more profitable employment in transporting india-rubber. During the slave-trade not a single piece of india-rubber was exported, but last year there was £100,000 worth sent over, and this year he believed there would be double that amount exported. Dr. Livingstone had done an immense service in pointing out the natural resources of the country. His labour had ended in this happy result. Mr. Waller also spoke of the success attending the work on the Nyassa, where the result had been far better than was ever anticipated. There was still, however, danger of an outbreak, and a watch had to be kept; but he believed that soon the exportation of the products of the country would become so developed that there would be no danger of its renewal. Some of the richest capitalists were perfectly willing to do all they could to aid in this. So far they had cause for congratulation, but there was still work to do with other places, and he appealed for continued support.

The usual complimentary votes of thanks were passed at the conclusion of the meeting.

THE LAND OF MIDIAN.

THE Alexandria correspondent of the *Times* affirms that Captain Burton's expedition to Midian has been a great success. He brought back twenty-five tons of specimens, including all the valuable metals, turquoise, alabaster, and sulphur—of which there are three great beds,—Midianite coins, inscriptions, fragments of glass and pottery, and a variety of relics from the thirty-two ruined cities which still exist in the land. He found evidences of ancient mining operations everywhere, traces of gold so important that the correspondent reserves the facts for the present, quartz threaded with veins of silver, yielding to a careless process fifteen per cent., and everywhere evidences of great operations anciently conducted by practised miners, probably slaves, under skilled engineers. The people are exceedingly hostile, having been brigands, in fact, from a remote antiquity; but the Khedive, to whom Midian belongs, intends to work his new property through European capitalists, who will pay him a royalty, and whom he will protect. This recovery of a lost province, for it amounts to that, is the best bit of work Captain Burton has done, a genuine and great result of insight into ancient history, combined with personal daring.—*Spectator*, May 11, 1878.

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The proceeds arising from the sale of tickets for the above Lecture will be devoted towards the fund which is being raised to enable Mr. DONALD MACKENZIE to establish a commercial and missionary station at Cape Juby, North-west coast of Africa; to explore Western Sahara; and to invite the native chiefs to enter into a treaty for opening up trade with Central Africa, and the abolition of slavery between Soudan and Morocco.

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